

THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

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TERMS AND MEANS.

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The Second Coming.

The Bible argument, demonstrating that the Second Coming of Christ took place at the destruction of Jerusalem, has been presented in a great variety of ways in our publications; and it may be said to have been exhausted. It is useless to repeat demonstrations in that line of discussion for those who are convinced; because the work for which such demonstrations are required, is done. And we think it is useless, too, for those who are not convinced—i. e., for the people in the various sects, who have other theories settled in their minds on this subject. Mere argument and demonstration effect but little in such cases. Experience shows that sound reason is very weak in its influence over minds that are possessed with the different spiritual delusions which prevail on this subject. We have no idea that persons would believe though one should rise from the dead, if they are not convinced by a simple presentation of the plain and uniform testimony of the evangelists and apostles in regard to the time of the Second Coming, such as we have given again and again in our publications, and as may be seen on the whole face of the New Testament. Their difficulty is not want of logic and demonstration, but a spiritual obscuration, a possession of the power of darkness. We think, then, instead of repeating the argument on this subject, our better way is to labor from time to time to realize the legitimate results of that argument—heave off the loads of tradition and obscurantism that have accumulated on our own minds, and learn to go forward in the simplicity of faith to all true deductions.

It is a narrow-minded view to conceive of the destruction of Jerusalem as the principal event which marked the time of the Second Coming. Other facts better indicate the tremendous importance of that era. For one thing, (and it is a very interesting fact,) the Bible was completed at that time. The book of faith, that we call, in an important sense, the word of God, compiled through all ages, was then finished. The last book was written near the time of the destruction of Jerusalem, by the apostle John. So we may speak of the Second Coming of Christ as the termination of the Bible.

Again, the Second Coming of Christ was the termination of the Jewish dispensation, which was symbolized in the temple, and connected with the temple worship; an organization that God had been at work upon for thousands of years. The destruction of Jerusalem and of the temple, was also the destruction of the Jewish organization, civil and religious, and the end of its authority in the world as God's representative nation. So we may properly conceive of the Second Coming, as having taken place at the termination of God's authorized legal dispensation; and there has been but one.

Let us try to realize in some vivid way what transpired at that time. It is certain that there was then a meeting of the three worlds. The world of angelic life, where Christ was after his ascension, the living believers in this world, and Hades, met at that time. There was a reunion of those who had been separated by

death. We have at this late day, a question among theologians, whether acquaintances in this world will know one another in heaven.—It seems to us to be about as wise a problem as the old school-men used to propose to themselves, when they inquired whether angels could pass from one point to another without going through the intermediate space! The moderns laugh at such foolishness; but the dark ages are not passed yet, if we are left to question the recognition of friends in heaven. Paul exhorted the Thessalonians not to 'sorrow as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.' He is talking of their immediate friends who had died. If the Thessalonians understood that their friends were gone to Hades or to heaven, to live there with strangers two or three thousand years before the resurrection and judgment, there might indeed be some question about their finding them again; or if they did, whether they would know each other after such a lapse of time. But Paul had no such theory in his mind. He represented to the Thessalonians that it was but a short time before a meeting of the three worlds was to take place; Christ coming from the angelic world, the dead from Hades, and the living changed. It was all to come to pass within that generation. They had no reason to sorrow as those which have no hope. Their friends were coming to rejoin them before they themselves died; Christ was to appear, and they were to be caught up together to meet the Lord in the air; they were all to be changed into Christ's image, organized into a family, and ever be with the Lord.

Death seems to be a total separation of friends; and even those who have a sentimental faith in a future existence and possible reunion, when they give vent to their natural feelings that are below their faith, fall into the language of those that have no hope, and talk about being 'parted forever.' But the primitive church were instructed, on good grounds, supported by Christ's own reappearance after death, that within a short time—the lifetime of some of them—the dead would rise as Christ did; Christ would come again himself, and then this impenetrable veil between the living and the dead, between the visible and two invisible worlds, would be taken away. And it was done. There had been unions in that church as interesting as any we have had, which death had apparently broken up; but they were taught the foolish, fanatical idea, if you please to call it so, that such separations were temporary, and that friends thus separated would very shortly come together again.

In order to realize their state of expectation, and their conceptions of the event, we must consider that they had, first, the fact of Christ's own reappearance after death; and secondly, the fact that 'after his resurrection, many of the saints which slept arose, came into the holy city, and appeared unto many;' indicating that at that early stage the veil was rent between the visible and invisible worlds, and death was no longer an impenetrable partition. On the basis of these facts, they verily believed that at the end of the Jewish dispensation which was then ripening to its dissolution, there would be a general reunion and gathering to Christ of believers, from mortality, and from Hades, and a resurrection of them all into the angelic world.

In placing the first resurrection and actual ascension of human beings into the angelic world, at the period of the termination of the Jewish dispensation, we appeal to Paul's statement of the order in the 15th chapter of 1 Cor. He there says that there is to be a resurrection, but 'every man in his own order; Christ, the

first fruits; afterward, they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God,' &c. If there is some difficulty in reconciling all the language of the New Testament with this theory, we must still believe that the resurrection in its full, final sense, did not take place in any instance, until this final gathering about the period of the destruction of Jerusalem. But we do not find serious difficulty in reconciling the scripture on this point.

We will examine, for instance, the statement that 'many of the saints which slept, arose.' It is said 'they went into the holy city, and appeared unto many;' and then we lose sight of them. But observe, in Paul's account there is something more. 'The dead in Christ shall rise first,' and shall appear to the living, as Christ appeared to his disciples after his resurrection; and then the living shall be changed; and then, 'we which are alive and remain, shall be caught up together with them, to meet the Lord in the air.' There we see a further stage of the matter—the living are caught up with the dead. That is the finishing stroke of the resurrection, as it was in Christ's case. Christ first appeared to his disciples; which was as far as the 'many saints' resurrection was carried. But Christ went further. He said to his disciples, 'I have not yet ascended to my Father.' And a similar second stage of the resurrection was promised to the disciples at the second coming. We are not to assume, then, that those who arose and appeared unto many, attained the resurrection of the dead, in the sense that Christ did when he ascended on high. They did not attain the resurrection defined in these words:—'They that shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection.' There is no evidence that they took their place in the angelic heaven at that time. Moses and Elijah appeared to Christ on the mount. Samuel came up and appeared to Saul: but it does not appear at all, that they took their places in the angelic heaven. And we are not bound to follow them, and tell what became of them. God knows. All we have to say about it, is, to appeal firmly to the testimony, 'every man in his own order'—and no exceptions.

Take another example of Paul's language that may be thought irreconcilable with our view. Paul says, 'for me to live is Christ, and to die is gain; yet what I shall choose I wot not,' &c.; 'to depart and be with Christ is far better.' We have no right to assume that Paul meant by this expression that he would go right into the final resurrection state. Let us bear in mind, in trying to understand such a passage, that Christ's spirit is projected from the throne on high in the angelic world, down through all the depths of mankind—this world and Hades. And a believer at that time, was said to be *in Christ* in this world. If he died in Christ, by parting with his visible nature, he was undoubtedly more fully in the presence of Christ in Hades, than in this world. Dividing the universe into three worlds, one visible and two invisible; the fact that Hades is an invisible world, places it in close affinity in some respects with the resurrection world. And that is all that Paul could mean, when he spoke of dying and being with Christ. He did not mean that he should anticipate the order that was appointed for the resurrection. These two cases are the most difficult ones to reconcile with the general theory we have presented; but we see no difficulty in them. It seems plain to us that Christ was the first who rose from the dead, and the only one that rose from the dead to the angelic world, previous to the

great meeting of the three worlds at the termination of the Jewish dispensation.

We should say, that God had been in all previous ages accumulating material; but the final organization of the church did not take place till that time. All the saints that had passed into Hades, or gone by translation into the invisible world, and all in this world, were in a state of preparation, not organized; and all of them still under one great general canopy of death and separation. That is the essence of death—separation from each other, from God and Christ. The canopy of death covered the whole, up to that time.

We may illustrate Christ's operation as twofold, in this way. Here is a colony of miners, who live as they do in England, all their days under ground. It would be one thing for their benefactor to go down into the mines to improve them and do them good, setting up schools and churches; and quite another thing to bring them out of the mines and establish them as civilized people in the light of day.—Well, we understand that all the processes of grace that were carried on in the Jewish dispensation, in this world and in Hades, up to the time of the Second Coming of Christ, were like going down into the mines and improving the condition of the miners where they are. At the Second Coming, a colony was taken out of the mines. Christ worked upon the world a long time in the primary way supposed in the illustration, by the projection of his Spirit into the mines, instructing and reclaiming people, and finally by coming himself down into this dark abode, descending even to the lowest depth of Hades. From thence he reappeared to those he had left in this world, and finally after forty days ascended up into open daylight. There he prepared a place for his disciples, and came again and received them unto himself. But we do not believe that any human being ever ascended into the bosom of the Father, to the real daylight of the universe, till Christ did.—And we do not believe that anyone after Christ, ever entered the bosom of the Father, or rose into the glory of the angelic heaven, until the Second Coming.

With this conception of things, we see what an important change took place at that time—what an interesting era it was in the history of mankind! Besides the interesting fact of the meeting of the three worlds, it was the time of organization into one church, of all the scattered material that had been accumulating from the beginning of the world. Christ said to his disciples, 'I have sent you to reap that whereon ye bestowed no labor: other men labored, and ye have entered into their labors.' All that had been done previous to that time was but a preparation for the harvest. In the gathering of the harvest, those who had sown and those who reaped rejoiced together—and we are not to assume at all that the little organization, visible on the surface here, represented the whole Primitive church, or was alone interested in the transactions of that period.—On the mount of transfiguration, Christ had a consultation with Moses and Elijah;—and Abraham, Isaac and Jacob, were just as much interested in what was taking place as Peter and Paul and John. The organization then formed was composed from the three worlds, and includes the prophets as well as apostles. They came from the east and from the west at that time: Abraham, Isaac, and Jacob, and the saints of all ages, were gathered into Christ. This world, indeed, had but comparatively few delegates to the convention. Christ said, 'When the Son of man cometh, shall he find faith on the earth?'

Here was the first organization of the church. It was built upon the apostles and prophets—Jesus Christ being the chief corner stone; and

the building was not put up till the corner stone was laid.

Now see of what practical importance to the world this fact is. Some 70 years ago the U. States declared their independence, and fought it out with Great Britain—won their independence and established republicanism. They were prepared for it, and God gave it to them. Did not that affect the whole world? No other nation has yet gained republicanism in any valuable sense, but we can see that the fact that this nation has gained it, is having a tremendous spiritual influence upon the whole world, creating a universal desire for liberty. The nations are groaning for emancipation, and they can look towards this country, and comfort themselves with the thought that the forward end of the world has got into liberty. We may compare it to heating a rod of iron. The end that enters first into the fire becomes red-hot first; but the whole rod in the meantime grows warm. So the forward end of the world entered into the spirit of republicanism 70 years ago, and the solidarity of the human race makes it certain that the process will go on, until the whole rod is heated alike, unless the contrary influence prevails, and cools the whole rod, and republicanism is extinguished. With this illustration for our principle, let us go back to the Second Coming, and see where we are. We say that the forward end of the world, entered into the bosom of the Father—into the angelic world and final resurrection, at that time. And that Christ has not only gone forward as the forerunner, entering through the veil, but that a vast body of the human race, has gone before us. A great nation, and that nation the representative nation of the world, the pioneer nation, entered into the resurrection with full victory over death, into communion with angels and God the Father of all, at that time. A process took place then that is now repeating itself through the world. It was in one sense the attainment of communism. Communism was the essence of that organization—communism with God and the angels and each other. To a spiritual eye a process has been going on from that time which has been heating the world for a universal introduction into the same state.

Though no other nation may be prepared yet for the degree of liberty which we enjoy, it is very certain that this nation is continually exerting an influence on other nations and preparing them for emancipation. We may say that this country attained its liberty at such a date, and that then a progressive, reflex operation on Europe commenced, which has been going on since; and this year, supposing the Hungarian revolution should succeed, may be the date of the independence of another nation—and so on. The processes preparatory to the attainment of republicanism, are going on underneath the surface of remaining despotism. In the same way, the pioneer nation which entered the heavens 1800 years ago, has been distributing its influence through all worlds, and preparing them for an approaching resurrection.

The true idea of the Second Coming is very important as drawing the separating line between the true and false church in this world. Christ, the apostles, and primitive church, were manifestly inspired, and surrounded with miracles. The church that came after the destruction of Jerusalem, without miracles, is cut off from its connection with the church that goes before, by losing sight of this great fact about the Second Coming, just as the Jews have been by failing to see the manifestation of the Son of God.—Christ came in the Jewish nation, and they did not believe in him, but lost sight of the great interior facts that were going on in connection with him; and so their vital connection with the previous Jewish church was broken, and they have lost their power and authority; and the whole of what is called the Christian church stands in the same category.

Now observe that this view of the matter which cuts off all that has been called the church since the destruction of Jerusalem, does not at all interfere with the great general action of Christ on the world, as we have represented it. The forward end of the world has entered the angelic heaven, and the world is a unit; which accounts for all that has been called spiritual in the Gentile church—in the Reformation, the Puritans, the revivals, &c. It has proceeded from spiritual infusion. A man of course has a commission to do what he finds in his heart to do, if his heart is a good one. That kind of commission has been valid in all ages of the world. But as to giving special commissions as he did to the Prophets, or even the Levites, God has not done that, since the Second Coming. Every one sees that there is a vast apostasy here somewhere. Protestants are sure that Catholicism is a great apostasy, and others are just as sure that what is called Protestantism is a great error. And where are you going to draw your line between what is genuine, and has the actual sanction of God, and what is false. We draw the line at the point where

Christ's personal influence ended—where the commissions which he gave in person expired.

Another great benefit we derive from this doctrine, is, that it draws a clear, distinct line of demarcation between the two invisible worlds—the resurrection world, and Hades. We cannot get any clear idea of the invisible world, without it. People are in a perfect maze and bewilderment about that world. They talk about persons being asleep—gone to heaven—bowing before the throne of God, and then by and by all are going back to pass the judgment. There is no end to the confusion in the very best minds about that world. This doctrine puts us on the track of clear conceptions of it. We find that there is a heaven; and that a great nation has gone into it. That there is an organization within its bounds, that has really risen from the dead and passed the judgment, and forever taken its place as the pioneer nation of the world. The rest of the dead have gone on under the laws that governed the universe previously. They are in the mines, as we are; under one great canopy of sin and death—whether visible or invisible it makes no difference, they are all under the same general power; and the powers of the heavenly world are at work down in these mines, as they were before. There are all approximations to a resurrection state, but none have found entrance to the bosom of the Father—the daylight of heaven. And we are now approaching another meeting of the three worlds, and another rending of this apparently impenetrable partition, and another organization of all nations.

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BROOKLYN, FEB. 15, 1852.

About the Convention.

As physical beings we are so accustomed to think of all things as subject to the laws of space, that a proposal for a Concentric Convention seems chimerical. But let us try the experiment. Improvement and discovery are going ahead in spiritual things, as well as temporals. Perhaps we shall find better means of communication than railroads and telegraphs. 'Where there is a will, there is a way.'

If any one is disposed to ask, *Where shall we meet?*—we answer by asking the question, *Where do you meet Christ?* If you know where to find his spirit, you have access to all that is in his spirit; i. e. you touch a conductor that communicates with all believers, in heaven, in this world, and in Hades. In seeking Christ, Paul has given this direction:—'Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, AND IN THY HEART.' Rom. 10: 6-8. This plainly points us to the place of Convention. So does the saying of Christ concerning his Second Coming—'Neither shall they say, Lo here! or lo there! for behold the kingdom of God is WITHIN YOU.' Luke 17: 21.

As to the means and appliances which may help to the gathering, and make it profitable, we offer the following recommendations:

1. If your circumstances permit, devote the day, and especially the evening of the 20th, to spiritual attention. Make it a matter of as direct and earnest effort to meet Christ and his church in your hearts, as you would make to go to an interesting Convention at Brooklyn or Oneida.
2. Read again the article on 'Concentric and Extrinsic Vision,' in our 11th Number; also such articles as 'Condensation of Life,' and 'Our Relations to the Primitive Church,' in the Berean. Such exercises will dispose the mind to inward attention.
3. Seek to realize the presence, not only of Christ, but of the angels, and the general assembly and church of the first-born. The great Convention to which we are bound, is fully described in the 12th of Hebrews.
4. Think specifically of all believers that you know in this world or in Hades, 'making mention of them,' as Paul says, 'in your prayers.' Of course we shall not forget Mrs. Cragin, in this meeting of three worlds.
5. Endeavor to enter into, not only the pleasure, but the business of the Convention, which will certainly be to take measures for the fulfillment of the programme set forth in the two celebrated petitions of Christ, viz., the petition for the unity of all believers, (John 17: 21,) and the petition that 'the will of God may be done on earth as it is in heaven.'
6. Do not forget the suggestion about business, in our last paper.
7. Note your exercises, and the observable spiritual events of the occasion, and send us reports of whatever may be generally interesting.

An Amendment.

A writer in our last Number expressed the idea that 'religion in its narrow sense' is not the present subject of God's interest, so much as social reformation. The idea needs to be qualified and amended a

little, to give a true impression. Strictly speaking, religion is, as it always has been, the first and main object of Providential interest. But in these times religion is coming in masculine majesty, to take possession of all secular interests, and humble them to its service. The religious idea has expanded and developed, till now it touches every thing, and is claiming supremacy over society, politics, and commerce; over the bodies and worldly affairs of men, as well as their souls. This accounts for the providential interference, and inspired agitation that we see in these departments that have hitherto been held separate from religion, and is evidence of increased power in the religious question, rather than otherwise.

The Oneida Community offers a fair type and specimen of the great change that is going on. We claim to be intensely religious; religion has taken hold upon us as an all governing principle; and yet we are every thing else besides mere religionists. We are as ready to go upon 'Change among the bankers of Wall street, as to go to a prayer meeting, as ready to engage in peddling, manufactures and merchandise, as in revivals and missionary operations; and with us it is all done in the same spirit, and is the same thing, viz. the service of religion. Religion rules wherever we are, and we find fits us for this world as well as the world to come.

Again, there is an increase of the true measures, as well as the true spirit of religion. The revivalists were wont to express their fervor in 'protracted meetings,' and such meetings were found absolutely necessary to counteract the daily and perpetual influences of worldliness. They were accustomed to prolong these meetings for a week, and sometimes a month, for the sake of giving continuous undivided attention to spiritual things. But religion is now taking hold of the social department, in a way to complete and perfect this attempt of the revivalists. The Community, for instance, are in a situation to enjoy, and do actually enjoy, a perpetual protracted meeting; and so have learned successfully to compete with the devil's 'protracted meetings' which are held in bar-rooms and grog-shops the year round.—Once more, we are moving on under the most imperative inspiration of the times, to the establishment of a daily press, which, while it shall include all interests, shall be controlled and inspired throughout by religion.

Thus it appears, that religion is still the central point of interest, and that, as master of the field, its stroke and action are being vastly extended. o.

What does it Lead to?

'Perfectionism can't be true,' says a pious church member, 'for see what it leads to. These persons that profess to be saved from sin, have run off into Communism, and are working out social changes among themselves that are perfectly shocking. Doctrines that lead to such things, can't be true.'

Certainly, my friend, Perfectionism leads to some changes: salvation from sin is salvation from selfishness; and it is to be hoped that the abolition of selfishness will make some difference in the social condition of men. Do you expect to live in the same small, mousing way that you do now, when you get to heaven? If not, then your objection must not lie against us from the fact that our doctrines lead to social changes, but against the primary doctrines themselves—against salvation from sin, and the possibility of attaining the spirit and mind that reigns in heaven.

But if you are satisfied as to the leadings of Perfectionism, suppose we inquire in turn what orthodoxy leads to? The only candid answer is, *Perfectionism*. Whether the results of the latter are good or bad, it is at least true that they are only two removes, by a direct course of leading, from good old-fashioned New England Orthodoxy. If Perfectionism leads to religious Communism, sincere Orthodoxy leads just as surely and directly to Perfectionism; so that the responsibility comes home at last to your own cherished and respectable system. To prove this, we may cite both doctrines and facts. Orthodoxy teaches that men should be holy, in obedience to God's command; and Perfectionism is only the carrying out of this doctrine. Then as to facts, Perfectionism was legitimately born of the evangelical orthodox church, at the time of her highest spiritual experience and most glorious revivals. Its leading representative was bred and nursed in the very bosom of that church, and was a member of its choicest seminary, at the moment that he found salvation from sin. The most spiritual members of that church have every where either become Perfectionists, or shown a decided tendency that way; and nothing but an actual stoppage and recoil of the churches from the revival path they were pursuing, prevented them from landing *en masse* in Perfectionism, in 1834.

One thing generally leads to another; and the benign illustrations of this principle form an interesting study in history. The legal education of the Jews, led to the development of the gospel—a change infinitely better than the law, but frightful and amazing to the mere formalists of that day. So the thread of spirituality that was cultivated in Catholicism, led to the Reformation—a thing strangely ab-

horrent to the outward Catholic, though every body knows that it drew off and embodied all the real salt of that church. The Reformation led to Cromwell's Puritanism, which being rejected in the place of its birth, colonized, and gave character to this country. The religion thus implanted here by the Puritans, proceeded on to its highest point of fervor, spirituality, and revival expectancy, in 1834, and thus led to Perfectionism, as that leads to salvation from selfishness, and the institutions of heavenly civilization. Who can object to this course of things? Those who find fault with present and prospective changes, really find fault with all the beneficial changes of the past; and while they 'build the tombs of the prophets,' are doing what they can to perpetuate the spirit that persecuted them. If the churches would but open their eyes, they would see that the world has reached another of those great periodical crises when the spirit and life of religion is being drawn off into new form and development. If they would but honestly ask concerning their own faith and experience, What does it lead to? they would find no difficulty in keeping up with Truth and Providence, and preparing themselves for the answer to their immemorial prayer that 'the will of God may be done on earth as it is in heaven.' a.

The Progress of Government.

The kings of Europe claim to hold their royal rule over the people by 'the grace of God.' On every shilling piece or other coin that comes from Europe you will find the name of some sovereign, and then the words, '*rex dei gratia*'—king, by the grace of God. This has had a true and significant meaning—a real foundation in fact. It is an expressive memorial of the original contract or charter granted by God to Nebuchadnezzar and his successors. Under it, kings have not only had a right to reign, but they have also been bound to acknowledge the source of that right, viz., the grace of God. He, as the principal party to the original contract, has secured an acknowledgment of it on the face of every coin and every public instrument that circulates in the Gentile kingdoms.

But it will be observed that this country, with its free institutions, has nothing to do either with kings or any other form of authority 'by the grace of God.' The phrase '*dei gratia*' is not on our coins, and is no where known as a symbol of authority. The government exists not by the grace of God, but by the will of the people. This is a pregnant indication that the term of the Gentile charter is about expiring, that we have passed beyond the appointed reign of the great Image, and are now in the transition from all *delegated* authority, to the direct rule and government of God himself.

The establishment of this free government was a most serious and portentous innovation upon the rights and usages of the past. The Czar of Russia, for instance, reigning over his semi-barbarous millions by the manifest grace of God, through a long line of ancestry, what must he think of our popular self-government? It doubtless seems to him an unhallowed and profane experiment—a departure from the ordinances of God; and even if it were possible to succeed, a most dangerous example and precedent for the other nations who are wholly unfit for and incapable of freedom. Thus we stand, controverting all past experience in government, a profane novelty, a dangerous precedent, an offense and eyecore to all the aristocrats and sacred majesties of the earth.

And what is our vindication? It is simply, that by reason of education and religious culture, the people of this country are capable of self-government; and that when that period arrives for any people, it is the will of God that tyranny should cease. This is the valid answer of the American government to the despotisms of the old world.—Now why should not this principle be extended so as to operate in favor of education and religious advancement as they exist differently among ourselves, as well as on the great scale in reference to national attainments? Why should not Associations of the pure-hearted, intelligent and refined, be allowed to develop among themselves institutions in accordance with their own state and degree of preparation?

The Community to which we belong is in a state of preparation, and in a stage of experiment in advance of the mass of the country, just as the nation itself is in advance of Russia. We are conscious that our relations to God, and our progress in education are such, that we can do without much of the human interference and legislation that is necessary to regulate the social affairs of the world in general. And this enlargement of liberty, which is destined for all as fast as love and inspiration take the place of law, is as desirable and precious to an enlightened soul, as the enjoyment of our national liberty is, compared with that of Russia. We are sure that all right-minded, reflecting men, will look graciously upon our pioneer experiment in the course of human destiny, and if they do not actually help, will at least not hinder us. a.

A Puzzle for Children.

Yesterday, to-day was to-morrow. Yesterday was to-day, yesterday. To-morrow, to-day will be yesterday. To-morrow will be to-day, to-morrow.

A Cure for Trouble.

"The best advice that can be given to persons in trouble, is for them to cast round and see what Christ is thinking of; they will thus find their attention drawn away from their own sores, and employed in a more profitable way. Instead of trying to draw Christ down to our little grievances, we should evade them by going ourselves up to his mind. This course will be found the true anodyne—better than vapor of ether."—*Home-Talk*, No. 2.

We know by experience the sound philosophy of the above advice, and can confidently recommend it to all who are in trouble, either of body or mind. 'Cast round, and see what Christ is thinking of.' We see him riding gloriously, a king of kings, shaping all things with perfect power and precision to his purpose in the earth. And prominently, we believe he is interested in the establishment and growth of a PRESS that shall utter his mind. Such an organ he will have: he has undertaken the thing, and it will move steadily on, though all the devils should throw themselves in its way. Is it not infinitely better for us to rise into sympathy with his great objects, and so attract his spirit and strength and love, than to try to draw him down to our private pains? a.

The Bloomer Dress in Winter.

Mrs. Bloomer thus expresses herself in the *Lily* for January:

"Although we have dearly loved our dress since its first adoption, we never fully appreciated its beauties and benefits till since the coming of winter. It is much warmer, with a smaller amount of clothing, than the old style, and there are no long skirts to gather up mud and snow, and whip it upon the ankles, or to become drabbed and frozen a foot in depth."

The *Lantern*, in a comic description of the New York fashions for February, furnishes a contrast in point:

"Walking dresses are still worn *a la sweep*, with an extemporaneous tuck between the finger and thumb to suit the muddy weather. Elegants slip may be noticed in Broadway early in the morning, tremendous frounces (at crossings) later in the day. Overshoes are the mode at present, but it will probably be over boots before long. Silk dresses, extensively sprigged with drab, are worn by ladies who cut the greatest splash on our fashionable promenades. Stockings heavily embroidered with the same color are said to be almost universal, but these in consequence of the sweeping length of the robe are little seen."

We judge from the silence of the papers that the Bloomer excitement has subsided, and consider it no unfavorable omen for the success of the Reform. The new costume was never intended for an ephemeral 'fashion'—to please a few days, and then be discarded; and it is no bad sign that vanity has not adopted it. Good sense will, in due time, but it is longer making up its mind. Mrs. Bloomer takes a similar view in the following remarks, found in the same article with the quotation above: [a.]

"In our view, this subject of dress is not without importance. It is but an evidence of woman's progress. Nothing short of ignorance of physical laws, and a slavish observance of custom, could so long have caused her to torture and deform God's most perfect handiwork! Woman cannot be free or great, with limbs swathed in long skirts, the vital organs compressed to half their natural size, and bound in stays, and a grievous weight hanging upon them and dragging down the whole form. She cannot be healthy in body or mind, or produce vigorous and healthy offspring, while thus enlarded. Whether any radical reform will follow immediately upon the agitation of this subject is doubtful; but emancipation must come—it may be slowly—but it must and will come, as surely as woman is a creature of intelligence and progress, and according as she advances in a knowledge of Nature's laws and the designs of her own creation. Once burst the fetters of ignorance, and remove the fears and prejudices which have obstructed her path hitherto—let her drink at the fountain of pure knowledge, and be baptized with the spirit of liberty and equality, and she will no longer offer herself and her offspring martyrs upon the altar of fashion, or dare to call down upon herself the wrath of the Almighty for thus mutilating and destroying the work which came perfect from His hand."

The young Sultan of Turkey is winning good opinions in all quarters, by his liberal measures and amiable disposition. The following letter from Constantinople gives a pleasing instance of his quality, and confirms our opinion that the power of Mahometanism is broken in Turkey. Now is the time for us to cultivate an intimacy with that people, and so open to Christianity and civilization the great gateway of the East:

From the Correspondence of the N. Y. Daily Times.

Presence of the Sultan at a Wedding—Description of the Ceremony.

Constantinople, Saturday, Dec. 20, 1851.

You can have little idea of the agreeable surprise created in our minds by the intelligence, that the Sultan had been present last Sunday in the house of one of his Christian subjects, at the marriage of his daughter. It was a step of familiar condescension, for which there never was a precedent with his predecessors, and which accords little with all our previous ideas of what the Grand Turk might do with propriety or consistency. If I portray to your readers some of the scenes of the occasion, it is because that the event is not as remote from politics as a skirmish with mountaineers, or a change in a cabinet of Ministers. The bride on this occa-

sion was daughter to a Greek Christian, formerly Prince of Samos, named Stephen Vogorides. The Sultan, personally, is evidently disposed to treat all his subjects, without regard to their religion, as alike worthy of his favor and of the favor of God. And, though he is aware that the ceremonies of a wedding are religious and sacramental, performed by priests, who, in the fancies of Islamism, give companions to the Deity, and that the rites are to be performed in the very room where he will be, he does not recoil from the pollution. He went five miles in a storm of rain, and descended at the portal of his humble subject—the highest in rank none the less in the Greek nation. From the gate to the house the pavement was spread with velvet. The patriarch of the Eastern Church, with all his bishops, who also honor the wedding with their presence, range themselves upon the line he is to pass. Their sovereign inclines his head to them, and asks of his attendants, who is that venerable man? (the spiritual head of 10,000,000 of his subjects,) the patriarch, who never before stood in the Sultan's presence.

After entering the mansion, he declined remaining in the room set apart for him, and entered the grand hall. When the clergy entered to exercise their functions, they approached him to kiss the hem of his garment. He protested, saying that they had come in to worship God, and that there was a greater present than he or they, and gently repelled them, by putting his hand upon their shoulders. From the commencement of the religious service, which with the ceremonies peculiar to the occasion, lasted two hours, this 'king of kings,' and 'Sun of the world,' remained standing, with one hand reverently folded on his breast, his left under his cloak, resting on his sword. Repeatedly he was urged to be seated, but he replied, sublimely, "I will never be seated, where any in my presence are calling upon God." The gentlemen who waited upon him—relations of the family—then signified to the clergy that they should shorten the service. As they had now reached the lines where, according to custom, the chanting was more rapid, His Majesty suspecting that this was lest he should be weary with standing, ordered that the services should not be diminished in the least on his account. With the remarkable royal curiosity described in the poems of Peter Pindar, he inquired the meaning of each ceremony—the kissing of the Holy Gospel, the exchanging of rings, the crowning of the bride and bridegroom with white flowers in a garland, and the embraces that the bride received from her own kindred, and applauded much the significance of each. When the bride and bridegroom drank a glass of wine out of the same glass towards the conclusion of the ceremonies, and then solemnly broke it on the floor, though we may suppose that he had subtlety enough to trace the connections between the act, and the symbolizing by wine of the inseparableness of the marriage state, yet we must also suppose that his public conscience felt a slight twinge, when he echoed on this occasion as on the other occasions when his questions were answered, "Very well! very well!" At the end of the whole the new married couple came up before him and bow their face to the floor, when our affable and gentle monarch greets them with the wish, "May you be prospered!" In leaving the hall, he expressly desires that he may visit the other rooms of the house. He then descended to his own apartment, accepts of pipes and coffee, orders food, which of course is served with magical promptness, and did not hesitate, it is privately whispered, to quaff a beaker or two of champagne to the health of the new married pair. His visit continued four hours.

Mr. Cragin on Communism.

The following letter from Mr. Cragin to a correspondent, contains good directions for inquirers; and indicates the kind of treatment that our social principles should receive from the candid:

Brooklyn, Feb 4, 1852.

Dear Sir:—I have before me a communication from you, addressed to Mr. Miller of Oneida, and forwarded by him to the Editor of the Circular. Acting, as I sometimes do, in the capacity of corresponding secretary, it will afford me pleasure to comply with your request to be furnished with some of our ultra views; so far as to give you briefly some of the fundamental principles upon which our organization is founded.

We say in one of our reports, "that the first thing to be done in an attempt to redeem man and reorganize society, is to bring about reconciliation with God; and the second thing is to bring about a true union of the sexes: in other words, religion is the first subject of interest, and sexual morality the second, in the great enterprise of establishing the kingdom of God on earth." In this order, our system of Association, or vital society, has been developed. Our social principles of free love, were not

practically carried out, until our faith in God and confidence in each other, had become, by a long process of discipline and growth, vital; and a permanent union had taken place.—The sexual principle is, in the very nature and true order of things, the helpmeet and companion of the religious principle, and, I may say, it instinctively recognises religion as its legitimate protector and head.

When I speak of religion, however, I wish to be understood as meaning the pure and undefiled religion of Jesus Christ and the Primitive church—a religion of resurrection power, er, faith, love and sincere devotion—that is victorious in overcoming the world. A religion that saves from all sin and selfishness—sending its regenerating and sanctifying influences throughout the whole being—civilizing the passions, appetites and propensities—in a word, making one what Christ's gospel claims, a new creature, in deed and in truth. Such a religion, and such only, is qualified to instruct and guide amateness into heavenly freedom, and protect it against marriage abuses on the one hand, and licentiousness on the other.

You will see therefore, from this view of the subject, the injustice we should do the cause of truth we serve, by complying with solicitations we sometimes receive, to furnish individuals with our views of sexual morality, separate from, and independent of, our religious faith and experience. There would, at least, be an impropriety in thus introducing the wife, so to speak, unaccompanied by her companion.—God, and not man, has joined the two principles in the holy bands of unity, and 'what God hath joined together let not man put asunder.'

And here I cannot forbear saying a word or two of the treatment to which our social theory has been subjected for the past four years. From the beginning, we have insisted that our system of new society should be examined and judged as a whole, claiming as we do, for it, a vital, organic structure, the result of growth of principles—the beginning of the kingdom of God on earth. At the same time, calling attention to the good results, which facts already before the public prove, of this complex marriage: for instance, its practical power in saving us from selfishness, from diseases of body and mind; the prevailing influence of inspiration—stimulating every one to the cultivation of all good, and giving power to repulse all evil; living in peace and harmony among ourselves, &c. But in the face of these facts, which, to the minds of reasonable men, and to common sense, would be regarded as our defense, our social theory has been sieged upon by the enemies of progress, separated entirely from our religious principles and faith; and then, dragged, in its denuded state, into open court—forced into submission to a mock trial—there accused of all manner of imaginary crimes and indecencies; and finally condemned, unheard, and branded as a hopeless criminal. Such, I say, has been the treatment our social theory has received from the principality of unbelief which governs the institutions of this world. But we decline to be held responsible for the consequences of such mutilations and perversions of the truth. In regard to our own subjective position, peace and hope reigns; and we can adopt the language of the Apostle in saying, 'thanks be to God who giveth us the victory, through our Lord Jesus Christ,' 'who is above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.' It is our faith in such a name that has enabled us to rejoice in tribulation, and make available whatever opposition and abuse we receive, as means of improvement. And firmly believing, as we do, the doctrine 'that every man shall be rewarded according to his works,' we will do our work, according to the wisdom given us, knowing to whom we are amenable.

Should you be inclined to look into our history, and examine our writings, you will find that we have discussed physical, moral, social and spiritual subjects, with all the freedom that the most ardent lovers of truth could desire. To those writings therefore, must I refer you for our views on a number of questions broached in your letter. Claiming as you do, to be a reformer and seeker after truth, you will, I think, be amply rewarded for whatever labor you may expend in such examination.

Yours for the sovereignty of Jesus Christ,
G. CRAGIN.

Table-Talk, by J. G. N.—No. 3.

September 19, 1851.

The physiological way to invite Christ to come between us and all matter, is to invite him to take possession of our mucous membrane, and the tissues of our mouths.

The mucous membrane is the exterior skin

of the interior of our bodies; it is the coating of the bowels, stomach, lungs, mouth, nostrils, &c. At the lips the two skins meet; and this is the point of contact with matter.

The mouth is the gateway of good or evil to us. It is through this gateway that we receive all food, and here we come in contact with the air and whatever poisonous substances surround us. It is vain for us to think of having all these things objectively sanctified and wholesome at present; and so the only way for Christ to get possession of our bodies, is for him to take possession of our mucous membrane, and so give us subjective sanctification, or the power in ourselves of sanctifying that which we eat, according to 1 Tim. 4: 5.

Christ does not care much about getting possession of our stomachs, &c., as long as the port of entry remains wide open to evil influences. The only safe way for us is, to invite Christ to stand as sentinel at the door, and then he will take possession of the whole house. He has a power of discrimination that will select the good, and reject the evil, from every thing we receive into us.—If they drink any deadly thing, it shall not hurt them.

—The mucous membrane is commonly considered a very delicate thing, and, of course, to be treated very carefully. But the truth is, that it was made to deal with hard substances, as well as with the soft and delicate things of creation. It is like the skin on your hand, for instance, which can be injured to any degree of toughness or delicacy. Our bodies are formed with the evident purpose in God's mind that we should receive into them all sorts of things; and it is a foolish idea that we must not take into our stomachs anything that is not delicate. We must believe in the security of God's machinery, and flood our stomachs with life, hope, and confidence in God; and they will be able to make their way through this world of trouble in peace.

—The new system of dietetics, as presented in these 'Table-Talks,' discards Grahamism and all otherisms that deal only in questions of quantity and quality, and accepts Christ in the place of them. It is an attempt to purge out the greedy spirit that now 'broods' over this department of things as the Spirit of God did at the beginning; and this it affirms can never be done by law and self-restraint, (which rather increase than diminish the offense,) but by substituting in the place of it the positive, chaste spirit of Christ.

As the sequel of the united invitation we have given Christ to preside at our table, and for the encouragement of those who may follow our example in this respect, we will say that the results have thus far been very satisfactory. We feel that Christ has responded to our invitation. In this, as in every thing, he has proved himself an ever-present Savior—faithfully meeting and rewarding every act of faith. We are fast learning to 'eat our food with gladness and singleness of heart.' Our motto is, 'Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.' The confession of Christ, and relation of experience, as well as edifying conversation on any subject, are always in order at our table. Singing, which is a natural expression of gratitude and thanksgiving, is occasionally introduced.—The following song is a favorite: [W. A. R.]

[TUNE—Harwell.]

Hark! ten thousand harps and voices
Sound the notes of praise above.
Jesus reigns, and heaven rejoices;
Jesus reigns—the God of love.
See, he sits on yonder throne;
Jesus rules the world alone.
Hallelujah! Hallelujah! Hallelujah! Amen.

Jesus hail! whose glory brightens
All above, and gives it worth;
Lord of life, thy smile enlightens,
Cheers and charms thy saints on earth.
When we think of love like thine,
Lord, we own it love divine.
Hallelujah! &c.

King of glory, reign forever!
Thine an everlasting crown;
Nothing from thy love shall sever
Those whom thou hast made thine own.
Happy objects of thy grace,
Destined to behold thy face.
Hallelujah! &c.

Jesus, hasten thine appearing;
Bring, Oh! bring the glorious day.
When the awful summons hearing,
Heaven and earth shall pass away:
Then, with golden harps we'll sing,
Glory to our King.
Hallelujah! Hallelujah! Hallelujah! Amen.

[The series of "HOME-TALKS" (continued in this paper from the Oneida Circular,) will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by Wm. A. HINDS.]

Home-Talk by J. H. N.—No. 82.

[REPORTED FOR THE CIRCULAR, FEB. 5, 1852.]

FAITH UNFEIGNED.

I am certain that a large proportion of our difficulties, and the difficulties of others who have a degree of faith and fear of God, come from *double-mindedness*—the lack of single-eyed devotion, and *unfeigned* faith.

James says, 'A double-minded man is unstable in all his ways. Let not that man think that he shall receive any thing from the Lord.' There is a certain state of mind, that looks toward God with a degree of faith, and, at the same time, it looks downward—does not look steadily in one direction. 'Let not that man think he shall receive any thing from the Lord.' God will not deal with the double-minded. He is generous and liberal to those that come to him with a *single eye*. 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed.' The promises to faith, scattered through the whole Bible, are such, as to leave no question about God's liberality to those with whom he deals; but he does not deal with the double-minded, except in the way of criticism. He furnishes capital only to those that are entirely devoted to his business.

'Ye cannot serve God and mammon.' Why? Not because mammon would not accept of half of your service, but because God will not. He is a single-eyed being, and has an intensity of devotion to one object, that renders it impossible for him to have fellowship with the double-minded. The general character of the double-minded state may be described as a state in which there is no organization of the passions and principles of life, such as subordinates one to another—setting some one up as supreme, and making all the other passions serve it. A man for instance, who loves money on one hand, and present pleasure on the other, and the question of priority between the two passions is not settled, is a double-minded man. In such a case, the passions are not married, but are acting independently one of another;—and first one passion reigns triumphant, and then another, like the vibration of parties in this country—first the Whig party is victorious, and then the Democratic. This illustration gives us a good, general idea of the double-minded state. But the point to be understood, and forever settled in our minds, is, that *God does not deal with men in that state*—does not approve of that condition of human nature—does not consent to reign as King in a nation that is divided in that way, even if one party is loyal to him. Suppose, instead of the two parties being ranged under the love of money and love of pleasure, that the love of money is on one side, and the love of God, on the other. Still God will not accept the homage: he will not consent to reign in such a kingdom. God has too much intensity of life—is too single-eyed himself—to have any fellowship with a spirit that vibrates between one principle and another—that has not organized itself, and brought all its forces to a focus, in which the whole life is concentrated on the single object of devotion to him.

God's theory of government demands such organization of the passions as will make them a unit. 'Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.'—There is a call for *DEVOTION*! God is a radical, if you please—an ultraist—a being of one idea. He is what persons that are devout in some degree, but who have prudence enough to balance their devotion, would call a *monomaniac*. Such persons never would put forth an edict like this: 'Thou shalt love the Lord thy God with all thy heart, soul, mind and strength.' They would say, 'You must love the Lord supremely; but you must

love your friends, money &c., too: to love God with all the heart, is monomania—ultraism. That never will do.'—Well, it is true that God is the greatest ultraist in the universe; and whoever seeks acquaintance and fellowship with him, will have to become an ultraist of the most radical kind, and get out of this vibration between prudence and faith.

Now I will endeavor to point out what prevents people more than any thing else from attaining *true ultraism*—singleness of heart; and how it is that they get into this vibration, obscurantism, and darkness of the double-eye, and keep in it so long. I believe we can discern the cause in the case, and find out the secret by which we can attain *faith unfeigned*.

I suppose the difficulty persons have in trusting God, and abandoning themselves to him and his providence, is the same that one of our Putney friends formerly had with me. He freely admitted that I was a good spiritual teacher, but could not bring himself to believe that I was reliable as a man of business, or to be depended upon in external affairs. He was on the one hand teachable towards me, and on the other, very dogmatical over me, in regard to those things about which he thought himself wiser than I was. I will not now say which was right about the matter; but use the illustration, simply to show what state of mind persons may be in toward God. Here the word of God comes to us, 'Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. For your heavenly Father knoweth that ye have need of all these things.' 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' But there is a lack of faith in God in regard to these outward things. Persons feel the necessity on the one hand, of seeking the kingdom of God and his righteousness; but on the other hand, they think it is absolutely necessary that they should look out for these outward necessities. The two things are separate in their minds; they cannot conceive of them as united. They will say, 'Oh yes, certainly, we must seek the kingdom of God and his righteousness,' and seek it first of all; but, then, we must be prudent in regard to money and the affairs of this life.'—Now the real meaning of all such talk is, that there is a distinction between seeking the kingdom of God, and being prudent—here are two entirely distinct things, and we must attend to both; and so our life must be divided between the two—one part worshipping the Creator, and the other part the creature. Nothing can be more evident, than that the whole discourse in the 6th of Matthew is intended to expose and cut up that doctrine. How? By saying, 'Do not say in your hearts, I must seek the kingdom of God and his righteousness, on one hand, and be prudent on the other; but leave out 'and be prudent': and expect, that in seeking the kingdom of God and his righteousness, you will find all the prudence that is necessary, or of any value, without making it a separate thing.' But, says the prudent man, 'Ah! Is it not fanatical to think of trusting God for prudence, and expecting to find it in seeking him?' Here is the spot where a great many stumble.

Worldly wisdom tells them they must be prudent in regard to these outward things; that it is foolish to think of trusting God about them. But whoever tries to seek the kingdom of God, and his righteousness, and still keeps the prudence that the world and the devil have taught him, is a double-minded man; and God will have nothing to do with such. In one sense, it is better for a person to be single-eyed to the affairs of this life, than to be double-minded in that way: he will get better wages in the devil's service; and God will have nothing to do with him in either case. He demands, as the first condition of partnership, that you shall have but one principle, and make every thing subordinate to that. He asks you to seek the kingdom of God and his righteousness, and to find your prudence in that, and have no other prudence. But says a woman, 'I have a family that I must attend to; I must perform my

duties as a mother; I cannot devote myself wholly to the kingdom of God.' To be sure, these things must be attended to, but if you cannot trust them in the hands of God, you need not try to seek the kingdom of God. Do not try to act partly on one principle, and partly on the other—part of the time a servant of God, and part of the time a servant of worldly prudence. God will not accept of such service. He is single-eyed—wholly devoted to one object; and your peculiar circumstances will not convert him, or alter his general policy in the least. It is as impossible for God to have fellowship with a double-minded person as it is for him to lie.

So, if we go through the whole range of external interests, we shall find that people waver, in precisely the same way between faith and prudence. Look, for instance at the subject of *health*. Persons will say, yes, to be sure we must trust God, but we must have a doctor too. But this policy will not answer; it will not do to be double-minded in this matter. If a doctor is necessary, you must trust God in faith for one; otherwise, you will have no help from him. If your prudence turns toward the doctor, separate from the simple devotion of yourself to God, you have no faith. James cuts off that kind of faith: 'If any man lack wisdom,' says he, 'let him ask of God, but let him ask in faith, nothing wavering.'—So, then, if faith is of any value, and is an important and essential thing, it is not prudent to be double-minded: for you will get nothing from God in that state of mind, looking first toward him, and then in an opposite direction. If your prudence divides your life, and turns part of it away from God, and breaks up your singleness of devotion to him, in the case of sickness for instance, then I say, it is not prudent for you to be prudent. Because God's help is full as necessary as the doctor's, and this you cannot avail yourself of as long as you are in a double-minded state. The doctor will visit his patient, because he is sure of recompense. But God does not call on persons when he is invited under such circumstances.

I think that the worst enemy to the devotion necessary to genuine, unfeigned faith, is *prudence*; and in this respect prudence is imprudence. The only possible way for us to get rid of double-mindedness, with reference to those things which are ordinarily covered by prudence, is to find our prudence in Christ—in seeking the kingdom of God and his righteousness. If a person's heart is not large enough to believe that God is more prudent than he is, he cannot trust him. And it will not answer to let fear of fanatical faith interfere, and check our single-eyed devotion to God. We must find our security against fanatical faith, not in our own prudence, but in God. Here, for instance, you are summoned to faith in God; but you see that there have been ten thousand impostures, and wild, fanatical notions in the world, and what seemed to be true faith for a time, has proved false faith; and so you naturally feel skeptical toward every thing, and rely on your own prudence to keep you from fanaticism. That will not do. You must have prudence, to be sure; but if you seek it as a separate thing, you will fail. You will have to find your prudence against fanatical faith, in true faith; and fear of fanatical faith, as far as it operates at all, should increase your determination to believe in God with your whole heart: for there only will you find protection. It is there that James sends you: 'If any man lack wisdom'—if any man wants prudence—'let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him.' It is not wise to ask God for a great many things, and depend on ourselves for prudence. This is the first thing we should ask God for, and almost the only thing we need: we must get this from God, if we do not receive any thing else.

I imagine there is a spirit at work in some persons, which says, 'I must hold on to my prudence until I get faith'—in anticipation of the time when they will be wholly devoted to faith. But that very state of mind precludes us from getting true faith. We must be jealous for the rights of faith, and learn not to accept deliverance in any other way.—Some persons have a sense of personal independence, that makes them feel that it detracts from their self-respect to receive help from others. This feeling must act in such a way toward God, that we shall refuse to accept deliverance from any other source. In this matter of faith, it is necessary to put a 'tariff' on external help until our apprehension of Christ in us, and our faith in God, has grown strong, and is able effectually to compete with it.

All that has been said about prudence and faith will apply to the subject of *morality*. Persons will say, 'We must serve God, to be sure; but, at the same time, we must be moral, and see to it that we behave well.' But that kind of prudence must all be given up, and you must

seek your morality in God. 'There is none good [or moral] but one.' Law in reference to morality, is just what the doctor is in regard to health, and worldly prudence in reference to property. As long you seek morality under the law, relying on your own efforts, you cannot trust God—you are double-minded—the same as when you seek health, on the one hand, from the Lord, and, on the other, from the doctor; and God will not deal with you in that position.

Now let us look at things on a larger scale. Here we are, inviting God to come into the world, and be our King: our prayer is, 'Thy kingdom come; thy will be done on earth as it is in heaven.' But God will not accept of our invitation, and reign over the nations, as long as the popular doctrine is, that religion and politics are two entirely distinct things; that the church and state must not touch one another; that we must serve God Sundays, and in our family prayers, but attend to business as a separate thing, and politics as another thing; and the government of the country must be considered a separate, independent affair; so long as men are afraid of a religious principle that devotes them body and soul to one object, and prefer one that may be put on and off at pleasure; confessing Christ Sundays, and confessing Franklin, Washington and others six days in the week, as the great representatives of all good. No; God will not accept of such loyalty.—Suppose a nation is looking to Christ, and endeavoring to give him his rights as King of the world—turning their hearts toward him in faith. Very good, so far. But if that nation at that point, turns round, and says, 'We must attend to our municipal affairs—look after politics, &c., and keep up our prudence in all these things;' we may be sure Christ will decline the office which is offered to him. The true faith—faith that will carry the nation into the heart of Christ, and induce him to be its King—is that which says, 'Christ is wise and prudent, and knows all about these external things, and will take care of them better than we can; and we will vote for him with our whole heart, without asking him to commit himself to any particular policy, but expecting him to turn our attention to these things as much as is necessary; and whether he does or not, we will serve him with our whole heart: our life shall not be divided. We say with Shadrach, Meshach, and Abednego, 'Our God, whom we serve, is able to take care of all these things, and he will;' 'but if not, be it known unto thee,' O prudence, 'we will not fall down and worship thee;' we will not be double-minded; we will have faith unfeigned, and invest all our interests for this world and eternity in the bank of heaven; and whether Christ disburses it for purposes of prudence or not, it shall all go in.' The case is similar to that of a woman who intends marriage, and has a large patrimony. The question with her is whether she can trust all of her interests in the hands of her intended: can she say in her heart, (knowing that if he is not wise and generous enough to take care of her interests, all must be lost,) 'I will put every cent that I have under his control?' That is the kind of devotion to God that is absolutely essential to secure his blessings and constant protection. He will not deal with any one that does not heartily trust him. The matter is very simple. If God does not interest himself in our affairs, it is because we are double-minded, and in some way or other prudence is crowding faith.

'Seek first the kingdom of God and his righteousness, and all necessary prudence, property, health, morality, and every good thing, shall be added unto you.'

Talk about 'unitary systems.' God wants unitary men—men that are not divided—men of one principle. There is deep philosophy in the saying of James—'Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.' Notice the coincidence between this passage, and one in Matthew: 'Blessed are the pure in heart, for they shall see God.' Again, 'If thine eye be single, thy whole body shall be full of light; and if thine eye be evil, [i. e. double,] thy whole body shall be full of darkness. It is evident that duplicity of purpose makes the heart impure, and prevents clear vision. It is only the pure in heart that can see God. The heart is the germ and centre of the whole life; and there is connection and reciprocal action between the heart and all parts of the body. The heart goes outward through all the ramifications of the body, and then the life of the body reacts upon the heart. If your life is organized, so that it has but one purpose, then the whole life contributes to that one purpose. If a person's life is divided there is not strength enough in it for the intense, interior vision that is required to see God.

Letters Received.

D. A. Warren, J. P. Cowles, S. Field, H. Dexter, P. M.; C. Ellis; M. G. Devoe; B. Devoe; R. Kinyon; J. Degraw.